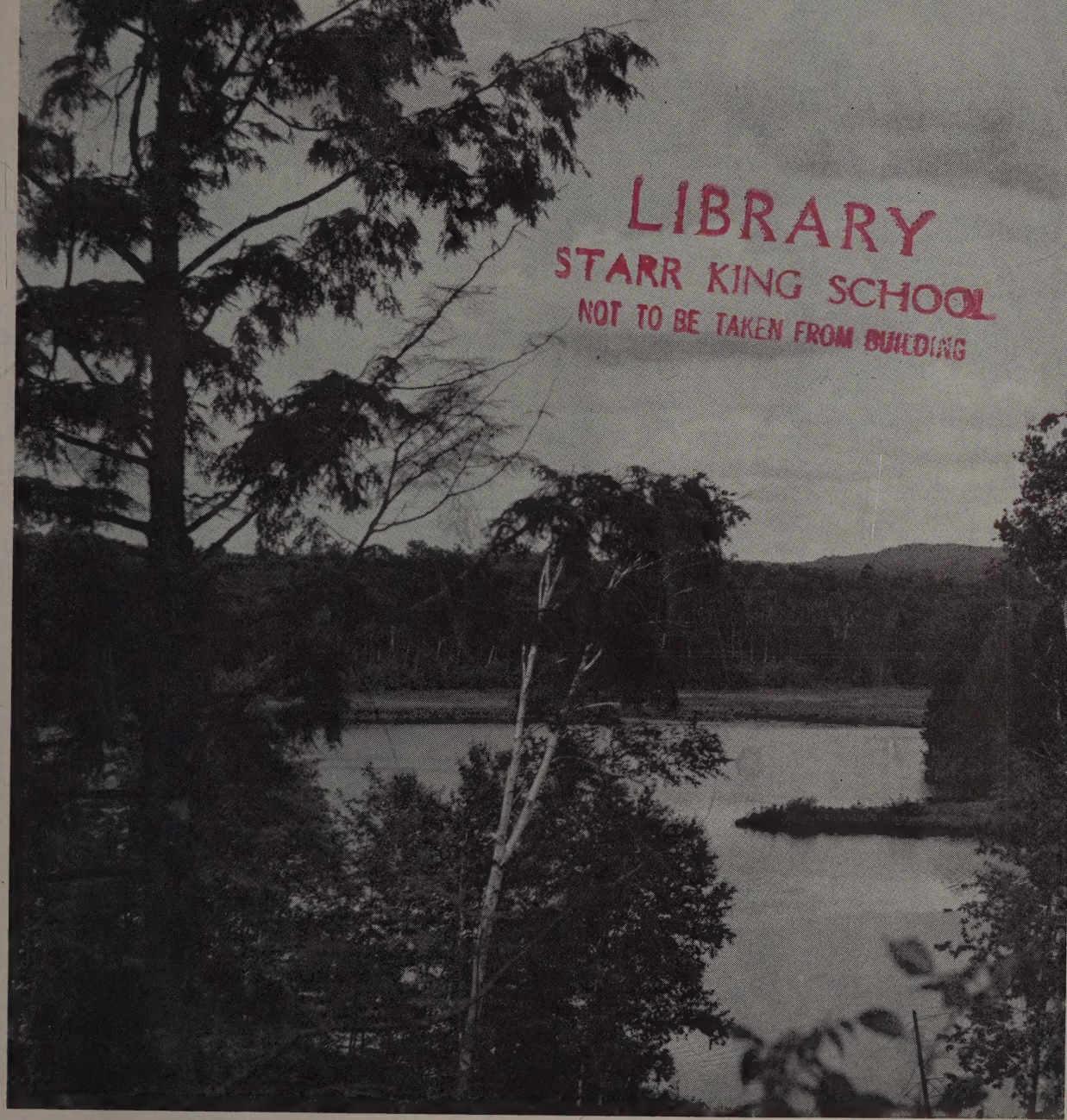
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Leader

Volume CXXXIX
June, 1957
Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS
June, 1957 — No. 6

The cover demonstrates the fact that while Ferry Beach has, of course, great beauty, and Murray Grove a great tradition and a sacred shrine, there is beauty and charm beside the still waters of **Unirondack,** our New York State Universalist summer institute facility written up in this number in the news pages.

Ella Scott Smith of Akron, Ohio, wrote her memoir of A. I. Spanton, **The Indomitable Dean,** for Ohio people. Dean Spanton was known, respected and beloved both as an educator and a loyal Universalist minister by Universalists all over the land. We, therefore, are happy to be able to bring his story to the readers of *The Leader* in two installments beginning in this number.

Emerson W. Harris in his excellent essay, **One World and Christianity,** makes a point that many Universalists have been arguing for some years, to wit, that Christian imperialism must go as well as economic and political imperialism if we are to achieve one world of peace and sanity. We are especially interested to have Universalists know that Mr. Harris is an Episcopalian and that he wrote this originally for *The Churchman,* the independent Episcopal journal, by whose gracious permission we reprint the essay.

Diplomat In a Ford is a story about a young Universalist layman, George Jewett, who as a Lieutenant Commander in the United States Navy was doing his tour of duty in Japan when the events here related took place. We are frank to say that we are mighty proud of Lieutenant Commander Jewett. His way of dealing with people expresses the very spirit of the church of his fathers. It is the brotherly spirit that builds understanding across the barriers of races and cultures.

Robert M. Bowman, minister in Avon, Illinois and secretary of the Universalist Ministers' Association, makes his plea for Universalist philosophical and theological pluralism in **Universalists and Dr. Faustus.**

Criterius makes some discoveries about the nature of ecumenicity as defined by certain definers in the **Plumbline.**

A. I. Spanton,

the Indomitable Dean

a Scott Smith

THE handsome youth looked in vain at his parents for some sign of reassurance. Finding none, he ned again to face his burly uncle, who was glower- at him angrily. Small though he was for sixteen, boy drew himself up with quiet dignity.

"Uncle," he said firmly, gripping the back of a ir to bolster his courage, "I've had enough of coal ning. If I can only get more schooling, I know I find work more to my liking."

"More schooling!" snorted the uncle. "And what e the likes of us to do with more schooling? In gland, our family always worked in the mines. w that we are in America, coal is still good ugh for me and ought to be for you, too, Albert."

"But in America things are different," insisted the in his clipped accent. "Here we can strike out ourselves. Right in this neighborhood we know ng folks who have left to find better jobs."

He swallowed hard and went on before his uncle ld raise further objections. "I've made up my nd, Sir. I can't spend my days at the mines. Farm- some other man's land, like Father here, doesn't peal to me either. With all due respect to you and her, I feel I must go to Lisbon to try my luck at teachers' examination. The county is asking for chers for the summer session. Perhaps, if I'm ky enough to be hired, I can save a little money later manage to get more education myself."

Having had his say, the boy picked up his hat from table and left the house. Thus, in 1888, Albert I. nton made the decision that was to take him into academic world, showing that day the determina- and vision that were to carry him over many obstacles to his dreams and were to prove an inspiration later to the many people who became his friends.

Three years earlier, Albert and his brother William had come from England with their parents to Columbiana County, in northeastern Ohio. Mrs. Spanton's only sister, Bessie, and her husband had settled near some strip mines a few years before, and Bessie's letters home had urged her relatives to come to the land of greater opportunity.

For several generations the Spanton family had lived in and around Sunderland, a large manufacturing town in a mining district not far from the Scottish border. Now yielding to his wife, who longed to be near her sister, Mr. Spanton gave up his job as an insurance agent and used his skimpy savings for steerage passage to America.

All was so new and different aboard ship that Albert and William, two years the elder, never realized they were traveling with the underprivileged. They joined their father filling bed ticks from a mountainous pile of straw, and turned in at night on a communal bed which extended the length of the steerage deck and provided a crowded resting place for all. By peeling potatoes and cutting up cabbages for the galley crew, they earned special handouts to supplement their meager meals.

The family disembarked at Philadelphia in October of 1885 after what was then a speedy crossing of fourteen days. Their train trip across Pennsylvania to Ohio was filled with excitement and wonder. Having heard exaggerated tales of the Indians to be found on every hand in America, Albert and William mistook corn shocks for wigwams, and as their train

chugged past field after field, they looked in vain for the painted Indians who must inhabit these deserted villages. They gazed with delight at giant pumpkins, and when they saw pile after pile of ruddy apples in the orchards, they thought they had come to heaven.

Aunt Bessie's house at the end of their travels proved to be somewhat less than heaven, however. She and her family were living in an ancient log cabin, the very first built in the whole township. Four new arrivals put a real strain on its capacity. The boys were relegated to the loft, which they reached by mounting a time-worn ladder made of tree branches. When the winter winds blew, Albert, William and their cousins would awaken to find their bedclothes topped with a blanket of snow.

Instead of turning to the nearby mines for a livelihood as Bessie's husband had done, Mr. Spanton at first did a little selling through the countryside. When spring came he hired out as a farmer and established his family in a house by themselves. As time went on, he made a little extra money by serving as a lay preacher for the Methodist church.

During the first few summers after their arrival, Albert and William did farm work, too. It was essential that each support himself. One winter the five-foot Albert drove a mule team in a coal bank, but after that both boys spent the colder months in country school. This latter was a happy turn of events. In England, they had finished their stint at the Anglican parochial school at eleven. Armed with the equivalent of a seventh-grade education, they had then no further expectation of going to school again.

Here in the American country school, meager though its offerings, was kindled that desire for greater learning that drove Albert to reject the counsel of his uncle and to set out from home with no parental encouragement in his search for a better life.

The teachers' examination at Lisbon passed, the earnest teen-ager immediately secured a position near Hanoverton, first for the summer session, which was attended almost wholly by girls and young children, and later for the winter term. He taught for a dollar a day and boarded in the homes of his pupils.

During the next four years, he alternated teaching with going to school. Using the money he earned, he first enrolled at Mount Union College for a high-school course including algebra, general history and Latin. Later he attended a short course at Ohio Normal University, now Ohio Northern University. Twenty-eight dollars covered his board, room and tuition for nine weeks.

Far from being discouraged by his rigorous struggle for an education, Albert had, by this time, made his mind to go to college full time. Thinking th must be some faster way to make money than teaching, he declined all offers of a school in the f of 1892 and began selling books door-to-door. Wh he had saved seventy dollars, he began looking arou for a cheap college to attend.

A chance postcard brought him to Akron and Buchtel College. Howard Batten, a young Qual from Columbiana County, had earlier bought a ha interest in a grocery store on Perkins Street. Wh his partner fell sick, Howard sent Albert a postca begging him to come and help out in the store fo couple of weeks.

Howard's mother-in-law was much impressed w young Spanton's earnest determination to get a colle education. She told him about the opportunities Buchtel, a young school supported by the Universal Church of Ohio, of which she was a local member.

"I know just the person to help you," added M Bradford, and sent for Aunty Brown, an elderly wo an who was already a legend on the campus and the denomination for her devotion to helping po boys through college.

Evidently Aunty, too, was impressed with Albe "So you want to go to college?" she probed.

"Yes, indeed. That's the one thing I'm determin to do," the young man assured her.

"Let's go over to see President Cone," Aunty su gested. "Perhaps, he can arrange a scholarship f you."

And as Mrs. Brown had predicted, Dr. Cone agre to draw on an available fund to help this near penniless but earnest and ambitious young Englis man to enroll at Buchtel.

Since he still lacked one and a half years of hig school work, he was enrolled in the preparatory d partment though he was nearly twenty years old the time.

Once Albert took up life at Buchtel, the seven dollars he had saved so laboriously did not last lon He then gave up his rented room and lodged with traveling salesman, David Hart, who had a nice hon at the corner of Buchtel Avenue and East Mark Street. There, for the rest of his undergraduate yea he stoked the stoves, milked the cow and made t garden to pay for his room and board.

A trip to the World's Fair at Chicago after h first year at Buchtel spelled near tragedy for Albe There he contracted typhoid fever and because complications was forced to stay out of school for year. At the beginning of his convalescence his doct

town, failing to give any precautionary instructs. To while away the time, Albert read voraciously l his weakened eyes gave out.

fter a year's rest he re-enrolled as a part-time ent at Buchtel in spite of the fact that he still d not read. His devoted brother, William, who now moved to Akron, enrolled for the same ses and for the next two years read all of Albert's ns to him. Because of his illness and temporary dicap, he did not graduate until 1899. He was twenty-six years old.

ll through these difficult college years, his guidstar and chief encourager was his first benefactor, ty Brown. As often as he could spare the time, vent to the "Old Shoe," her simple home behind college where she made room for some of the est young students who couldn't afford to live at dormitory. She fed them chiefly on a diet of ated garden produce, love and inspirational litera-

was Aunty's evening reading circles that drew rt like a magnet. Through them he developed biding love for the Bible, Shakespeare's plays and r noble works. In later years he frequently paid ving tribute to the sweet old lady who gave herwholly to the young people she loved. "She was most unselfish and genuinely Christ-like person I ever known," he wrote of her when he was ty.

hen Aunty was very old and needed care — she l to be ninety-five — Albert and certain other of "boys" repaid a part of their debt to her with nt and loving attention.

ntil he enrolled at Buchtel, Albert had been inrent, even hostile, to the religious beliefs of the Well versed in orthodoxy because of his father's est in preaching, he carried vivid memories of he had as a boy run every step of the way home n revival meetings and buried himself deep in ed covers to shut out the horrors awaiting miser- sinners like himself. As a country teacher rding around," he had attended the church of his , but everywhere he had chafed under the narrow rines of the times.

t Buchtel he renewed an acquaintance with Eben nford, a boy whom he had known at Ada when ook a summer course at Ohio Normal University. n intended to be a Universalist minister and end discussing his religious convictions. Universalhilosophy opened a whole new world of thought lbert, and he read every piece of associated litera- he could lay hands on. With Eben, he began attending the young people's organization at the Universalist church and gradually was drawn into other activities there. "This new-found faith," he said later, "seemed so reasonable to me that it stopped my drift toward atheism."

His interest in the church received further impetus when at the end of his sophomore year, Miss Martha Bortle, a member of the preparatory department before her ordination to the Universalist ministry, asked him to preach in her stead during July and August at the church in Bellville, Ohio.

"Why do you ask me, of all people?" questioned the astounded Albert.

"I have an opportunity to lecture for several weeks at Chautauqua," explained the popular Miss Bortle. "You have spoken so well at church meetings and have been so interested in Universalism that I'm sure you will enjoy this little experience at preaching."

The outcome was that Albert went to Bellville. He found this brief assignment so engrossing that for the next two years at Buchtel, he was torn between twin desires to teach and to preach as a life's work.

In the fall of his junior year, Dr. Priest, then president of the college, took Albert to a meeting of the Murray Association at Leroy, about thirty miles from Akron. Leroy needed a new pastor, and at the district meeting the college boy "tried out" for the job.

The late Hezzleton E. Simmons, a native of Leroy and graduate of Buchtel, who was destined to become president of his Alma Mater years after it became known as the University of Akron, once said, "My father was extremely doubtful whether such a small man would be able to fill our pulpit." That the elder Simmons was wrong is proved by the fact that more than fifty years later Spanton, after many lengthy absences, was still ministering occasionally to that little congregation, loved and respected by all the people of the village.

After his graduation with honors in 1899, preaching won a temporary victory. He accepted a pastorate at near by Ravenna. A story, no doubt apocryphal, concerns his first appearance there. The congregation had assembled with some curiosity to look over the candidate their board of trustees had selected. They were startled to hear a beautiful, clear baritone voice, apparently disembodied, intone in cultured accents, "Lo, it is I. Be not afraid." The new minister could not be seen behind the pulpit as he read his text.

Before the year was out, he was engaged to Anna Caris, one of his Sunday-school instructors. Eight years older than Albert, she was a popular teacher in the Ravenna public schools.

When Albert was spending much of his free time courting in the Caris parlor, one of Anna's friends hit upon a plan to embarrass the young lovers. Waiting to return a borrowed novel until she was sure Anna's suitor had arrived, she opened the front door and tossed her book on the hall table calling loudly, "Yoo hoo, Anna, here's your 'Little Minister.' "

In the spring of 1900, Professor Oscar E. Olin importuned Spanton to return to the Buchtel campus as assistant principal of the preparatory school. At Christmas time in 1899, the main college building, an imposing five-story structure, had burned to the ground. As a consequence cramped quarters, plans for new buildings, inadequate funds, all contributed to a state of confusion on the campus. Professor Olin was being shifted from his spot in the preparatory school to the college faculty and needed to find someone to assume his work with the younger students.

"But I want to attend the theological school at St. Lawrence," objected the young minister, referring to the Universalist school at Canton, New York.

"How much money have you?" was Olin's pointed question, for he knew full well that Spanton had given his year's savings to Buchtel's building fund.

The young man had to admit that he had none. "But I managed to work my way through Buchtel," he said confidently. "I imagine I can do the same at theological school."

"You'll not find the work opportunities in Canton that Akron provides," argued the professor. "Now if you'll help me through this year and at the end still want to go to theological school, I'll not stand in your way."

Olin's arguments seemed so sound and his manner so persuasive that the impecunious young minister finally gave in. But, instead of staying one year at Buchtel, he remained for forty-three.

In September of 1901, Albert and Anna were married. They set up housekeeping in a five-room apartment on Buchtel Avenue opposite the president's home. Mrs. Spanton managed so well the three dollars budgeted each week for food that every other week she had fifty cents set aside to pay for the luxury of a laundress. Whatever money was left after their nine-dollar monthly rent and other expenses were paid, they saved for Albert's future schooling.

By 1904, they had accumulated enough to go East for a year, but by this time Albert had given up his dream of theological school. Instead, he planned to earn a Master's degree in English at Harvard.

The months in Cambridge were busy but pleasant. The high point of the year for Albert was the course in Shakespeare under the renowned Professor tredge. Many a night found a small group of stud from the Middle West boning for examinations, Albert was easily the best student of the lot. In little band was Raymond B. Pease, with whom formed a lifelong friendship, and who was late join the faculty at the University of Akron and over some of Spanton's classes when the latter chosen Dean of the College of Liberal Arts. W Pease of their Harvard days, "When others were ting brain-fag and dyspepsia under the strain of l reviews and the dread of two solid weeks of exam tions, Albert throve on it and never felt better in life."

The wives of the two men were equally conger and often the two couples spent social evenings gether or visited some of the many historical pl around Boston. The "Westerners" found these ex ditions highly exciting.

A fact little known to Akronites is that Buc missed by a hair losing Spanton in 1905 to Middleb College in Vermont. Dr. Charles B. Wright of English department importuned Dr. Kittredge someone to take his classes at Middlebury while spent the year abroad. Kittredge replied that Wright inquired a little sooner, he would have just the man, a Mr. Spanton, but that the latter just been secured by his own college in Ohio. Exc for this fortuitous action, the whole current of Sp ton's life might have been changed, and Akron mi have been immeasurably the loser.

Upon his return to a professorship at Buchtel, bert and Anna moved to a house on Vine Street, wh they stayed for twenty-one years. A pleasant life sp in academic circles was embellished with little ners for friends on the faculty, as Anna enjoyed tertaining, and with various church affairs.

The serious little professor had a lighter side t his students knew. He loved jokes, verbal and oth wise, and sometimes slyly teased his wife. At a ti when young men were scarcely considered fu dressed without a mustache, Albert shaved off luxuriant growth and let Anna believe for awhile t he intended to be clean shaven from then on. Anot time he bought a cap and persisted in wearing everywhere, even though he knew she detested caps

A couple of years after the Spantons' return fr Harvard a fair-haired, blue-eyed, doll-like little dau ter, Margaret, was born. Destined to be an o child, she was fussed over, doubly treasured brought up rather strictly. Her father didn't appr of the Sunday comics as literature for children

ld not have them in the house. Consequently, rgaret found it necessary to visit the neighbors to p up with the doings of Happy Hooligan and the zenjammer Kids.

lthough Professor Spanton was immersed in the irs of the college, his interest in the ministry con- ed and he frequently filled Universalist pulpits ughout Ohio when they were in need of a supply ister. He was not ordained, however, until 1910. o friends in Norwalk, where he was preaching porarily, wished him to officiate at their marriage, so an ordination service was held the previous day.

hroughout his life, teaching and preaching went d in hand, each complementing the other. His se in Biblical literature earned him local fame, as his classes in Shakespeare and in Tennyson and wning. Such was the spiritual quality of his teach- that dozens of former students asked him to offici- at their weddings.

n 1913, Buchtel College was taken over by the city operated as the Municipal University of Akron. hat time Spanton, then forty-one, became dean of College of Liberal Arts, an administrative post ch he held until 1938, when he resigned to devote time again to teaching. Over the years, his title v to be so much a part of him that sometimes ngers believed "Dean" to be his given name.

e brought to his administrative duties the same oughness, sound judgment and intellectual hon- that had always characterized his work in the sroom. The board of trustees later demonstrated r esteem by appointing him vice-president of the versity, a more or less honorary position.

ccasionally students in conference with the dean him to be austere and unyielding. He would make ompromise with mediocrity. But very many more is classes respected him for his scholarship, dignity kindliness. As they followed his discourses on kespeare or listened to his expressive reading from esiastes or the Psalms, many experienced an in- ctual awakening they had never known before.

is small size was never a handicap to the dean. innate dignity and his largeness of purpose and l overshadowed his diminutive stature. Appar- y he got off on the right foot with his first class of s in country school. Rumor had it that some of the ger pupils intended to "run that damned English- out." The dean always summed up this story inctly: "At the end of the year I was still there; weren't."

nce, when entertaining at home, he was confront- ed with the problem of helping a much taller guest on with his coat. Without losing his aplomb or interrupting his conversation, the five-foot dean mounted two stair steps and matter-of-factly proffered the coat.

Dr. Arthur M. Young, former head of the classical department and a small man himself, tells an exaggerated story of their first meeting. "I often think of the first day I walked into Dean Spanton's office as a timid and scared applicant for the position then open at Akron U. When I didn't find him in the office, I ventured to ask someone thereabouts where he could be found. This person asked whether I had looked behind the wastebasket. Following this somewhat startling suggestion I peeked behind the basket and there he was! Since we were both of small stature I felt a kind of kinship right away, though it really was the total integrity and open sincerity and simplicity of the man rather than any accident of biological structure that always drew me to the dean."

On the campus, Dean Spanton worked unceasingly for higher scholastic standards. From its inception in 1910, he was deeply interested in Phi Sigma Alpha, an honorary scholastic society for junior and senior liberal arts students. This organization maintained the same standards for membership required of candidates for Phi Beta Kappa, and one of the dean's fondest dreams was to see the local group affiliated with the national scholastic organization. Unfortunately, this dream has not yet been realized.

In 1914, he organized an off-campus club called the Summit County Teachers of English for the purpose of improving the teaching of the language arts. This group is still vigorous today and serves as a unifying force among high-school English instructors.

When a bequest established several scholarships at the university, much of the responsibility for developing graduate courses in the liberal arts rested with the dean. In addition to his many other duties, at one time he assumed for several years the extra burden of the acting deanship of the Teachers College.

In his middle years, Dean Spanton followed the pattern of maturity which projects men of conscience into the cultural and civic life of the community. He rendered valuable service as president of the Akron Art Institute from 1936 to 1938 and was an active member for many years of the Summit County Historical Society, serving for some time on the board of directors. He himself made a valuable contribution to the written record of Akron's history as editor in 1922 of *Fifty Years of Buchtel,* a volume of some four

(Continued on Page 152)

Persons and Events

ALL SOULS CHURCH PEOPLE CREATE MEMORIAL WINDOW. An unusual "memorial window" honoring Dr. Fenwick L. Leavitt, Sr., former pastor of All Souls Universalist Church, Worcester, Massachusetts, was dedicated during the service of that church on Easter. Painted on a special plastic which fits a window in the church, the scene portrays a garden of Easter lilies and tulips leading up to a picture of the church itself, over which are the universal symbols of human hands uplifted in prayer, and other hands clasped in brotherhood.

Designed by Mina Leavitt Weyer, daughter of Dr. Leavitt, the painting started as a project of the evening hobby group in the church. In view of Dr. Leavitt's long service to the church and the community, the trustees voted that the window be made a memorial to him.

The window bears this inscription:

Fenwick L. Leavitt, Sr., D.D., 1874-1950
Minister of This Church, 1914-1942; Pastor Emeritus 1942-1950

Mrs. Luther Stanhope, Mrs. Gilbert Rainsford, Mrs. Ivan Van de Workeen, Mrs. Stanley Wallman, Mrs. Richard O'Leary, and the Rev. Donald McMillan assisted in its completion.

MORTGAGE GOES UP IN SMOKE — T
Rev. Vinton Bowering, pastor of the Ou
law's Bridge, North Carolina, Universali
Church, holds the flame for Cleo Outla
church moderator, to burn a mortgage
the building, as Ben Frank Outlaw, a pa
moderator, and the Rev. L. C. Prate
former pastor, left to right, watch. T
new church building was completed abo
six years ago after fire destroyed the o
building in 1950.

One World and Christianity

herson W. Harris

ould Christian Imperialism Supplant Former Empires?

"ONE WORLD" is on everyone's tongue. But what do we mean by "One World?" Have we ought out the meaning of the phrase? Transportation, communication, industrialism have made the rld one neighborhood. But what changes will we e to make to accommodate ourselves to a world ghborhood? Is the one world we think of a Christ- world, in which everyone, or nearly everyone, l be Christian; "at the name of Jesus every knee" ll bow? If this is so, is not our one world far different from that envisaged by the Hindus, the Buddists, the Mohammedans?

We recognize that the days of imperialism are past, l our generation has witnessed a rapid change in, l disruption of, empires. The Christian foreign sion program was closely linked to the colonial pansion of European nations: Roman Catholic with imperial growth of Spain, Portugal and Italy; Protestant with the imperial growth of England, rmany and the United States. Yet, while political perialism is passing, are not many, perhaps most, ristians still thinking in terms of a Christian imialism, in which Christianity will supplant all other gions and become the only religion?

t is not a question of the superiority of one religion r another. It is, rather, a question of motivation l understanding. The early missionaries could disard the indigenous religions: indeed the missionary nns were mostly written during the time when sionaries considered they were carrying "light" to "dark" areas.

But the world today is not the same as it was yesday. Colonialism is ended. The "White man's den" has been taken off his shoulders. Former onies are now nations in their own right, or are ving to become so. As new nations form, the zens, quite naturally, turn to their roots in their n heritage. Thus nationalism inevitably grows; -Westernism also inevitably grows. The Christian sion is one phase of Western imperialism, and no ter how missionaries and Christian churches may deny the relationship — and with some truth — nevertheless from the view of other peoples the linkage is quite clear.

We have been so absorbed in our own intentions toward others that we have not asked the important question: How do we appear to these other people? How do they see us? We are called to an adventure in understanding which yesterday's world did not require of us. Or perhaps it did require it even then, and we were blind to it; it is more crucial now.

The Christian mission has undergone changes in emphasis, which were pointed up in the "Laymen's Inquiry" of the early 1930's. Conversion has become secondary for many denominations; schools, hospitals, living standards and health have become primary. And as the Christian mission gained indigenous status native leadership has been encouraged. However, the motivation used to induce continued interest in and support of missions among Western Christians is still the century-old one of carrying the light to darkness; and the dream is yet upheld of the world for Christ.

Is it not time that we raise the question, "Is the dream of a Christian world adequate for our day? Is it time for a new re-thinking of our mission motivation?" Considering the natural birth of new nationalisms with the formation of new nations, should we still dream and talk about a Christian world? For the essence of nationalism is the reawakened consciousness of heritage, and new interest in ancient religions. Are we not bound, therefore, to reconsider the meaning of a Christian world mission?

Perhaps we ought to give serious thought to a multiple motivation. One of those people who have what Toynbee calls "high religions" of their own: India, for example. And a different motivation, perhaps the same old one, for those peoples whose roots go back to the witch-doctor and animism.

Is it more important to retain the old dream of world conversion, or, more practically, to dream of influencing old religions to a new birth? Consider the impact of Western civilization upon Buddhism,

Hinduism and Islam. These have been shocked out of their previous dormant state. Japanese Buddhism has wakened to the need for a social conscience. In India Buddhism and Hinduism have wakened and the axe has been laid at the root of the caste system. In Arab states Islam is coming alive again.

Does it really make a difference how the cause of Truth and Goodness is advanced? Has not the Christian influence in these awakenings been far out of proportion to its numerical conversions? And has not, perhaps its greatest achievement, been in bringing to other religionists a new appreciation of elements in their own heritage which have been long overlooked? Elements which are now being rediscovered, and in being recovered are bringing to their peoples some of the same social passion and Love-ethic characteristics of our own Hebrew-Christian heritage?

Of these three world religions Islam alone is presently inhospitable. Would Islam continue to be inhospitable if its leaders could feel the Christian mission aimed at influence rather than conversion? If the major aim of the Christian mission continues to be a one-world religion may not other peoples become as antagonistic as Islam now is? A general observation seems to be that when people feel their roots in their own heritage are threatened they become either apathetic or fanatical in their defense. However, as people waken to the challenges of nationhood they more likely will become fanatic in defense than apathetic. It seems then that a change in mission attitudes and motivations becomes essential in India, Japan, and Southeast Asia generally.

Where Christianity has become indigenous the problems of its growth and its interpretation may wisely be left in the hands of native leaders; understanding their own roots they are in a better position to form interpretations than are foreign missionaries. And through the World Council of Churches a continuing fellowship may be had. More importantly I offer the suggestion that we forget our avowed aim of world conversion, and seek instead programs of understanding in which the leaders of all religions come together to engage in mutual sharing of the meanings of faith they have found.

In such fellowship of understanding we and they would exchange some of our ideas and attitudes. We would no longer look in condescension and arrogance upon the deep faiths others have in their own roots. They would understand us and the possibility of anti-Westernism would decrease.

Certain advantages would accrue to us as well as to them. Our Christian faith, we should remem is not without its weaknesses. While we have and yet have our mystics skilled in the art of med tion, our faith has been activistic almost to the ex sion of the momentous silences without which relig cannot be whole. Eastern religions have developed meditative pattern far beyond all but our most sai mystics. They have much to learn from us in activi we have much to learn from them in meditat silences.

I suggest, therefore, that we cast away our hope world conversion — its fulfillment is most unlik anyway — and seek understanding and meaning linkages with peoples of other religions as our miss motivation. We would thus be more likely to influe them, and they us, in our mutual spiritual adventur toward truth, and we could strengthen each oth faiths at the various points of weakness.

In short, I propose we no longer cling to the a gant dream of religious world imperialism — so c trary to the life and teachings of Jesus — and j the human race as equals with equals engaged i spiritual adventure for truth, beauty, goodness love.

THE GREAT GOOD PLACE

Where is it, golden harbor, airy cloister,
Sought by the human wanderer, found by few
Its priceless nature only peace can show.

The atmosphere breathes gardens, flowering wall
Where wounded heart heals and is glad again,
While wearied mind finds shelter and fond talk

But how consoled and why? Is it the light
That like benignant mother beams? Or words
Encouraging as early summer birds?

Is it the fact that here we drop our load,
As one would lay a charged and heavy sack
Down on some country road?

Are we great then — or are we simply good?
Perhaps to be accepted is enough.
Surely some saint before us has stood tall
And cried, "Out of such stuff" . . .

—LAURA BEN

Diplomat In A Ford

e — The following story about Lt. Commander George Jewett appeared year in the Atsugi Skywriter, The Stars and Stripes, *and* The Navy es of Japan. *Lt. Commander Jewett is the son of Mr. and Mrs. William Jewett of Bellows Falls, Vermont, and the nephew of Georgene Bowen, was for many years a Universalist worker in Japan.* —*E.H.L.*

IEUTENANT COMMANDER George Jewett, on the staff of Commander Fleet Air Japan at val Air Station Atsugi, lives in Kamakura and com- es daily between his home and Atsugi, sometimes Navy transportation and sometimes by his private

ast month as Lieutenant Commander Jewett was ing home, he saw three farmers waiting for a bus. as raining dismally as he stopped his car and said, arini narimasenka?" which means, "Wouldn't you a ride?" This was one of the first Japanese phrases Jewett learned and one he uses frequently as he s to give a lift to Japanese children on their way chool. Therefore, he thought little of giving a to the young men since they were going his way.

bout twenty days later as he was driving his car to gi, he saw a man running into the road waving nands and shouting. Lieutenant Commander Jew- topped the car and recognized the man as one of farmers he had befriended with a ride to Kama- a. The man handed him a piece of paper written apanese, smiled and disappeared.

ater, a Japanese neighbor translated the letter, h read, "We are farmers that live the poorest of life, always wearing rags, and eating coarse l. On our way to Kamakura Hachiman Shrine to for our luck on the day of Setsubun, we were pectedly picked up by a gorgeous automobile. felt as if we were dreaming. I will never forget kindness."

Since that was the first time Lieutenant Commander Jewett had driven his car since that meeting, it was apparent that the farmer must have stood beside the road for days waiting to deliver the thank-you letter.

The Japanese *Mainichi* and *Sankei Shimbun* newspapers ran stories about the Navy officer and his Ford and both had pictures of the Lieutenant Commander, his wife and three children. The *Sankei Shimbun* stated, "This friendship exchange between an American officer and the Japanese farmer touches people's hearts as an impressive story more strongly than diplomatic good will among nations."

The climax of the story came with the receipt of another letter by the Jewett family. Included with the letter was a packet of calendar picture cards of Nikko. The letter was from a schoolgirl whose mother had wrapped her lunch in the paper carrying the Jewett story. As she read the article she was moved to write the Jewetts her personal thanks, too. For it seems that the neighbors living near her are thoughtless and a little unkind. They pick her mother's flowers without first asking. So she was glad to learn that all Americans are not like her neighbors. The little girl spoke of a desire to learn an American song in English and hoped the Jewetts would teach her. The Jewetts have written her and are waiting to teach one little Japanese girl an American song, and perhaps they will learn a Japanese song. All this because the "little things in life" were shared with others by a Navy officer and his family living in Japan.

Universalists and Dr. Faustus

Robert M. Bowman

AT the conclusion of his memorable work on the adventures and misadventures of the half-mythical Dr. Faustus, the poet Goethe has angelic voices explain Faust's translation to heaven in this wise:

"He who ever troubles to strive,
Him we can save!"

I have been reading Mervin Helfrich's cogent article, *If Universalists Choose Freedom,* and it would seem that Goethe's angelic voices have something to say to the doctrinal problem of modern Universalism.

Let us look for a moment at Mr. Helfrich's thoughts. They come as welcome winds of candor to dispel the clouds of evasion and muddle in which we sometimes seek to cloak our problems of faith. There are, indeed, theological differences within our Fellowship, and his clear-cut rendering of these various positions — from "no-hellism" to ultra-liberalism — is extremely valuable. But of greatest significance is his forthright statement that late or soon, Universalists will have to decide whether theirs is a "free church" or one with a definite set of doctrines.

I, for one, would be eager to see the "free church" banner raised over our Zion. Any rigid formulation — call it creed or avowal — would seem to me to be utterly foreign to the genuine meaning of Universalism.

Of course, the words "genuine meaning of Universalism" at once come into question. As Mr. Helfrich points out, there can be considerable discussion as to *who* is the truest Universalist — we, who stand where John Murray stood, or he, who has passed on to other ideas, other concerns.

The answer to this can be read in the world of nature about us. The seemingly immovable rock which defies the farmer's efforts to move it, is not motionless at all. Whatever it may *appear* to be, it is actually a collection of electrical charges forever rushing through space. And as for man, when his organs cease to function — move — the quality we call life passes from him and we say that he is dead. Movement, flux, is the basic truth of the universe and of our lives. This is not some modern-day notion. It is as old as the Greek thinker Heraclitus w said: "The one certainty is that a man cannot put foot into the *same* running brook twice."

And as change, growth, and all similar activities energy are the one truth in nature and in life, change and development are the single truth in hur thought and faith. Thus, the man who stands wh John Murray stood has an undeniable right to that he is "faithful to John Murray," but that m be the extent of his claim. Certainly we should wish to claim that Universalism is only as great one man!

It is exactly because of the fact that change and velopment are the one clear truth in the universe, and thought; that we should be willing to accept responsibility of being a "free church." To do oth wise is to fly in the face of the single truth which actually know. To do otherwise would be to p God in the worst sense of the term, attempting to pose an unnatural system upon life and thought.

Mr. Helfrich implies in his article that by becom a "free church" Universalism will become a conf eration of different theologies, none of which will able to define itself as Universalism. In the sense dogmatic pronouncements this is true, but in a broa sense it is not necessarily so.

It is here that those lines from Faust may help Faust's "salvation" lay in the fact that he had b ever striving, seeking after, the deeper truths of l He was not perfect. He made mistakes and there w times when he behaved like a perfect scoundrel. through all his life there wound this thread of st ing for something better. In the end, said Goethe was not just what he was but what he sought t mattered.

Thus, in a "free church" Universalism it will really matter how many different theologies and p losophies are in the one household of faith, *as long the striving, questing spirit* characterizes them all.

I am enough of an optimist to believe that wh men genuinely strive to understand, that striving p vides a bond of fellowship which differing articles faith cannot sunder. Thus a professor of chemis and a professor of law have a bond in their comm

urch for truth, a bond more significant than the differences in their fields of study.

But if this is to be true of Universalism as a "free urch," the striving, the seeking, must be genuinely esent in all its factions. Where we have "come ropper" in the past has been that some groups have iven to know and to understand, and others have t.

Some years ago a book appeared with the provocae title, "They Have Found a Faith." These words pture the heart of the present problem of Universam. Too many of us have fallen into the thought tterns of the orthodox, for whom religious faith is nething that one *finds* and then *holds*. At some int in our lives we have discovered a particular kind Universalism and have then put it in a glass mum case for periodic veneration. This statement lds good for all guilty souls be they theists, hunists, trinitarian, unitarian, christian or universal religionists. After the discovery of a faith one should not *hold* it, but rather continue seeking yet greater light.

In Goethe's Dr. Faustus the contract between Faustus and the devil stipulated that the devil would get the doctor's soul if Faust ever came to a point in life where he would say: "This is good, let it always remain so!"

We are all in Mr. Helfrich's debt for his forthright presentation of the basic decision facing Universalism.

Here then is one vote in favor of a "free church." It is a vote cast in the knowledge that only in a "free church" can men be faithful to the truth of change and growth that undergirds the universe. But it is a vote cast with one provision; that all Universalists, whatever their persuasion, will see the wisdom in the lines:

"He who ever troubles to strive,
Him we can save!"

DONESIA IS NOT A "BANANA REPUBLIC"

Winburn T. Thomas

NDONESIA is neither communist nor is it, as *Time* magazine has recently alleged, a "banana ublic." Nonetheless, it faces a difficult future ause of the inheritance of three and a half cenies of colonialism, several years of revolution l the uncertainties of the present age. An honest derstanding by the United States of this would be more conducive to democratic stability in Asia n self-righteous criticism.

Historians have demonstrated that democracy in Western world has flourished primarily in Protant lands. In Asia, Protestant minorities range m four to less than one per cent of the total popion. But, in Indonesia, Protestant Christians now, both socially and politically, in a strategic ition. Unlike India, where the Christian comnity has been recruited chiefly from the *harijan,* Indonesia Protestants include a large share of cated people and total more than four per cent the population, or three million, one hundred usand out of eighty million. They are respected their integrity, as illustrated by the vast number Muslims who voted for the Protestant Party in first general elections. Operating fifteen hund primary and two hundred and fifty secondary ols in the country, the Protestants provide bet than average education, thus most Christians can d and write. Over-all literacy has now reached nty-five per cent of the population, which is a remarkable improvement over the nine per cent estimated at the end of Japanese occupation in 1945.

Nonetheless, the Christian community, caught between the strong communist and Muslim parties, is in a delicate situation. The present revolt in Sumatra, led by Col. Simbolon, who has taken refuge in the heart of Batak-land, where the population is predominantly Protestant, adds to the difficult position of the church, but this revolt must be clearly understood if a workable policy is to be devised.

A strong regional sentiment prevails among Indonesians, as the result of the "divide and conquer" policy practiced among them for nearly four centuries by the imperial power. The people had had no opportunity to develop a national consciousness or even to evolve a common language, and it was during the Japanese occupation that a new national spirit was nurtured by the efforts of Sukarno, the man who is now President. The Dutch expected to perpetuate control by creating the "United States of Indonesia" with sixteen states, but within six months each of these supported a single republic and the federal idea died with colonialism.

The present government has been unjustly accused of being "Red." The communists won a place in the provisional Parliament through their fight for independence and later, having preached a gospel of "rice, land and freedom," their party emerged fourth in strength in the first national election, but they are not even in the present cabinet. Current political and economic problems aid their cause.

THE UNIVERSALIST AND DIFFERENCES

UNIVERSALISM that is both valid and vital in human relations, always and everywhere, has commanded the respect and allegiance of first-rate minds. Leigh Hunt, nineteenth century journalist, essayist and critic, commenting on universalism, wrote, "The universalist puts up with difference of opinion, by reason of his own very difference; because his difference is a right claimed by him in the spirit of universal allowance, and not a privilege arrogated by conceit."

The distinction between a right claimed by oneself and freely granted to others "in the spirit of universal allowance" and a privilege arrogated to oneself alone "by conceit" is the same as that between maturity and immaturity. Continuing his comment on the universalist, Mr. Hunt said, "He loves poetry and prose, fiction and matter of fact, seriousness and mirth, *because he is a thorough human being,* and contains portions of all the faculties to which they appeal." Thus, the mature Universalist not only expects and allows for difference; he also enjoys great variety in experience "because he is a thorough human being."

Now, while it is true that Mr. Hunt was speaking of literary universalism, what he said is equally applicable to religious universalism. The mature universalist religionist not only lives in a fraternity of differences; he also respects a wide variety of human expression of meaning and value. Whatever his own particular philosophy, since he is a "thorough" *and growing human being,* his sympathetic understanding contains portions of all other men's philosophies.

This tolerance of difference and acceptance of variety keeps the Universalist from wasting his time and energy in futile controversy. All his strength goes then to expressing meaning and value among his fellow men.

ECONOMY-MINDED?

ALL the newsprint and broadcast talk about "economy-minded congressmen" is wearing exceedingly thin. The "economy-minded congressmen" have been wasting weeks and months in eloquent inaction trying to build up the notion that they are endeavoring to save the taxpayers' money. Meanwhile, the hard-pressed taxpayers have been paying out enormous sums of money in congressional salaries and allowances. If the congressmen are really economy-minded, they can prove it by rebating some the salaries paid them for months of a non-produc session.

This iniquitous, old political game of playing vo ball with the budget is not a one-party affair. It tracts members of both parties. Nor is it a very nified or impressive sport for our lawmakers. W the passage of every day, the whole stupid busir looks more and more to be just what it is, a scandal performance. These so-called "economy-minded c gressmen" advocate chopping post-office approp tions, United States Information Services, and Fore Aid, thus confusing domestic affairs with practices procedures that support absolutely necessary fore policies. Quietly passing deficiency appropriati next year will not undo damage done now if the responsible cuts in foreign aid and information put through.

Is it too much for the citizen taxpayer and voter this country to ask his employees, the members Congress, to forego the flimflam and get down the business for which they are paid, responsi legislation?

DON'T MISS THE CHILDREN'S DAY SERVICE

ONE Sunday on which it is most important, childless folk and those whose children ha grown up, to go to church is Children's Day. Children's Day, the youngest in our churches brought to the altar for christening. Children school age report and demonstrate what they ha been learning about religion through fellowship a experimentation.

Why is it especially important for the older the childless folk to be present on this occasion? T answers should be obvious. It is most important th those of us who are older welcome the young parents, and through them, our youngest parish me bers. It is, of course, important that our church scho members see us present at their Children's Day ser ice. Our presence is about the only effective way have of saying that we personally appreciate the wo of the church school and that we have for our chur school members both respect and affection.

THE CHURCHES AND JUVENILE DELINQUENCY

R. WILLIAM J. VILLAUME, formerly a member of the staff of the Massachusetts Council of urches and now head of the National Council of urches' Department of Social Welfare, testified re-tly before the House Committee on Education and bor. Addressing himself to the problem of juvenile inquency control and treatment, Dr. Villaume de-red that the government should aim "to increase zen participation on every level and seek to involve whole community in the problem." To this end said that he personally supported the general prin-les of pending bills known as the Juvenile De-quency Control Act and the Delinquent Children's t of 1957. The creation of a Federal Advisory uncil is an important provision of these pending s. Such a council, thinks Dr. Villaume, could share ormation that would be helpful to the churches. this problem and its solution, says Dr. Villaume, he prime impact is made through the churches."

GUESTS IN OUR GARDEN

UR garden by the sea, located on a northeast point of Cape Ann between Ipswich Bay and the en Atlantic, is a natural resting place for migrant ds. Going South in the fall and coming North in ingtime, legions of winged friends visit us. Since garden is practically surrounded by pine and oak ods with abundant ground cover, we get all kinds birds and sometimes in stormy weather the migrants y with us for days at a time. Both transients and catbirds, robins, towhees (chewinks), purple ches, blue jays and numerous warblers and sparrows o stay with us are welcome to a large well-stocked ding platform that stands at the edge of the trees d under the gentle gaze of St. Francis.

We often watch these garden guests feeding. orning, noon, or night, they are a moving pageant beautiful color and breath-taking skill of move-nt and speed. The show is worth far more than the ling cost of food.

Unhappily, however, these welcome guests sadden because of one quality. There is plenty of food for and there is abundant room on the feeding plat-m. Yet the guests fight for preferred place and for nopoly of food.

Alas, that they are so human!

UNIFIED APPEAL SUCCESS — MEANING WHAT?

WHAT will success in the Unified Appeal mean? Successful U.A. equals X dollars contributed by Y Churches before June 30! Well, this is one way to symbolize it. And it is a valid symbol. The most valid statistical symbols, however, picture status only. They cannot reveal meaning.

What then, would or will, or ever does success in our annual Universalist money raising campaign mean?

Several very important things: first, it means intelligent loyalty of more and more thousands of Universalists every year. More people giving more money to their national church organization means a great deal more than a larger annual balance in the national treasury. It not only means more individual Universalist loyalty as indicated, it also means *more and better service to the local parishes by the national organization.*

To sum it up, Unified Appeal success *means more program* in the areas of service, education, church extension and the ministry. Conversely, failure of the Unified Appeal means less program and less program means *disaster.* But we need never fail in this business of supporting our churches. We have increased giving for a considerable period of years. Under Dr. Cummins' personal and hard-working leadership, we increased year by year. Under Mr. Giles as Director of the Unified Appeal several years ago, we went over the top. Mr. Hanson has, during his tenure, stimulated the giving to Unified Appeal.

The Universalist Church of America is not yet, however, receiving enough financial support to meet its actual and potentially necessary commitments. And what does *this* mean? It means we have not yet enough loyalty. And so we have not yet enough resources to give enough necessary services to our churches. We are still in a contracting circle. Meaning failure as a church? Quite possibly, but not inevitably. We can reverse the process. We can make the whole thing an affair of expanding the circle. More giving from individual Universalists in local churches to Unified Appeal will mean more program, which means more services by the national organization to the local churches.

This is the meaning of success in Unified Appeal!

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

THE WORLD COUNCIL OF CHURCHES is stimulating "ecumenical conversations" among local groups of churches on the theme, *The Unity We Seek,* preparing for the Faith and Order Conference in the fall. The local series of meetings of which the writer is a part includes such indigestible elements as Universalist, Unitarian, Church of God and Eastern Orthodox as well as the more common Council constituents. While difficulty would be anticipated in any attempt to agree theologically, it certainly would seem that there was basis enough for a *conversation,* all participants being approximately human. Yet at one meeting, a serious discussion was pursued as to whether or not the Unitarian minister (he was absent at the time) properly could be addressed as "brother" by the trinitarians. The Universalist is even more isolated, since he is suspect not only because his Church fails to require a trinitarian belief, but (and rather hopefully, I thought) because he believes that salvation is not limited nor conditioned in any way. On this he is beset by the trinitarians who make salvation conditional upon the acceptance of a theological formula, and by the Unitarian (equally Arminian, though more gently so) who believes salvation is secured by character. But, no one is too lonesome because even the orthodox agree with each other only by means of a kind of armed truce. One minister expressed it well when he said that the differences of ritual and emphases among the orthodox were due to the misunderstanding by some as to the requirements of the true faith; and you had the feeling as he spoke that away down deep, he knew who was laboring under the burden of error. But, out of Christian tolerance and love, he would not immediately insist on the absolute conformity that truth requires. God may damn, but, as for him, he will be broad in his mercy. This is an unhealthy kind of tolerance; to go along with that which you believe is wrong. Tolerance is justified and possible only if we believe that truth is approached by honoring all sincerely differing expressions. And that is, I suppose, the basis on which a Unitarian or Universalist continues to take part in such *conversations.* Notwithstanding the man-made barriers of creedal and philosophic prejudice, he knows that the holy spirit moves freely through all. Move over, liberal brother, and le room for me. I'm not as conservative as I thou

—CRITE

A. I. SPANTON

(Continued from Page 143)

hundred pages. He was also an active member of Fifty-Year Club and of the Torch Club.

Rotary was the service organization to which gave active support over a long period of time. 1926, he was president of the local group. Said friend and fellow-Rotarian, the late H. E. Simm "No man could claim a better right than A. I. to m bership in a club whose motto is 'He profits most w serves best.' "

He was also interested in the Summit County ciety for the Blind. His father was partially bl for ten years and totally blind for the last ninet years of his life. During much of this time, after death of his wife, the elder Spanton spent the win months with the dean and the summer months w his other son, William, living to the age of eigh nine. The old man learned to read Moon type, a s tem of raised symbols easier to master than Brai and the dean kept him supplied with reading mate from the Cleveland public library.

To provide stimulating entertainment for his fath the dean assembled friends from the university a the church into an informal reading club. For yea this group met once a week and continued even af the elder Spanton died. The personnel changed c siderably over the years, but the format was the sa The men took turns reading a variety of works, fr Shakespeare to Hamlin Garland's *Son of the Mid Border;* their wives knit or sewed and later in evening served refreshments.

(To be continued in July *Leader*)

THE UNIVERSALIST CHURCH OF AMERIC

Official Call

The 58th biennial session of the General A sembly of The Universalist Church of Ameri will be held at Atlantic City, New Jersey, Octob 23-28, 1957, for the purpose of hearing Repor Election of Officers, and the transaction of any oth business that may legally come before the Assembl

Amendments to the Charter and By-laws and La of Fellowship, Government and Discipline of T Universalist Church of America will be presente

—ESTHER A. RICHARDSON, *Secreta*

Reactions Of Our Readers

OMMENT ON BADGER ET AL.

he Editor:

t the 1949 General Assembly, Dr. nard F. Gibbons expressed his ion that Universalism had ad- ed "beyond Christianity." In the ch *Leader,* Mr. Kingsbury Badger nces the opinion that we are now y to take another "giant step" nd Universalism. Where, may I do we go from here, if anywhere? he not-too-distant future, I feel that one of our young radicals set himself to the task of writing article on BEYOND THE BE- ND. I'm certain that there are e in our fellowship who would to proceed further into the great nd.

ys Mr. Badger, "Humanists, far being atheists, are the strongest evers in life (some call it God), mysterious reality in which we and move and have our being'." where in his article, Mr. Badger ks of people who are "semantical- aive;" some of our conservatives, doubt! The above quotation seems dicate that Mr. Badger is himself ewhat naive semantically. He states Humanists are the strongest be- rs in life, which some of us pre- o call God. Here he equates the ept LIFE with the concept GOD, thereby identifies Theism with ief in life." Most Theists, how- , believe that GOD is MORE life as we know it in its material ifestations; that life is OF God not itself God. Mr. Badger has used THEISM with PANTHE- , and if this isn't an example of ntic and philosophical naivete I yet to see one. If a non-theistic anist is not an atheist, then just would Mr. Badger go about defin- he term Atheism?

, as Mr. Badger says, "belief in is another manifestation of be- in God, then Humanists are not LLY Humanists at all, they're sts! This might be good "liberal" ogy, but it does not appear to be logic.

he articles by Criterius and Gor- don B. McKeeman were excellent. Please let us have longer articles by some of our conservatives; after all, we ARE a free fellowship. Criterius is wrong on one point, however; the "old" Universalism is not passé. The "great faith" which Criterius refers to somewhat nostalgically is still alive here in Georgia, and still giving the fundamentalists a run for their money.

—Frederick C. Hoger
Allatoona, Georgia

UNIVERSALISM, AN EVOLVING FELLOWSHIP

To the Editor:

It was an interesting coincidence that Criterius and Helfrich should be sounding so similar a note in the April issue.

It seems to me that there is no alternative to the choice of freedom as the unifying condition of our fellowship. It's that, or dissolution, for no one of the several groups would be able to carry on alone.

The choice is not one of desperate expediency, however. These groups are nowhere sharply defined as to constituents. There are Murray Universalists who are also One World Universalists. There are humanists who recall the note of universal salvation. There are liberals in abundance who are not so much unorthodox as anti-orthodox (the distinction may seem fine, but it is important: it implies the possibility of full appreciation of all elements in the orthodox tradition, but without the mind-closing aspect of a creedally-defined church).

In short, most all of us are Universalists in several camps at once, with overlapping on every side, and no sense of inconsistency or incongruity, because there is none. We are in fact an evolving fellowship. As time goes by, moreover, this is less and less a matter of default, and more a matter of choice. There is no shame in this. Many a saint has found his holy joy in spite of himself.

And as for the danger of abandoning Universalism, I think we can be at least as generous with this term as others are with *Christian.* A Fundamentalist is Christian (in some ways), but one doesn't have to be a Fundamentalist to qualify. Or even one who accepts "Jesus Christ as God and Saviour," though there are many who would like this to be the standard. Is it different with John Murray's Universalism?

Preaching today in the shadow of Murray, I know full well that there is much said in the pulpit that would have made his wife squirm. Or do I assume too much! How do I know that if he were alive today, he would hold the same views he did a century and a half ago? Must I believe him so incapable of learning anything? Are only we who happen to live now thus blessed?

I do know that he would speak now, as he did then, the truth as he saw it. And trying to do likewise, I cannot but feel a continuity utterly belying the several other differences. Universalism *has* grown, and is still Universalism, even if Webster's definition has frozen with the original ink.

—Walter Royal Jones, Jr.
Gloucester, Mass.

Editor's Note. At the great Gloucester, Massachusetts Universalist Sesquicentennial, Dr. John Coleman Adams gave one of the closing addresses on "Passing the Torch to the Leaders of Tomorrow." Dr. Adams said to the younger ministers that day, "I want you young fellows to preach not the same things Murray and Ballou preached about in 1770 and 1820, but the things they would preach if they were living today. And you must expect to be called hard names and to be attacked and persecuted by the Bourbons and conservatives of today, just as these heroes of ours were in their own day. . . . You will be called radicals and Bolsheviki and Socialists and that, too, by the very people who are building monuments to the fathers for being the same thing — to the Pilgrims of Plymouth and the Universalists of Gloucester."

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

1957 CAMP SEASON

Clara Barton Birthplace

When Camp Elliott P. Joslin opens for its tenth season, the buildings and grounds will look vastly different from the way they did in 1948. The new dam, built to replace the one destroyed in the 1955 hurricane, and a widened roadway improve the appearance of the camp. All buildings have been put into first-class condition, posts repaired, cabins stained, the mess hall renovated and the rear entrance to it made more convenient and attractive.

Mr. Vail has a fine group of counselors to help with the program. The medical staff will maintain its usual high standard. The campers, who are coming from many states and foreign countries will enjoy a happy summer while they receive the medical attention they require. With its second decade, the Elliott P. Joslin Camp enters upon a new phase, one of program development rather than expansion of the physical plant.

* * *

If the boys' camp looks different, the Clara Barton Birthplace Camp will be hardly recognizable. There have been many changes made at the girls' camp to meet modern standards. The Administration Building, with its enlarged dining room, the kitchen with its new and up-to-date equipment, an attractive staff room and offices provides quarters of which Universalist women can be proud. The new infirmary, a gift of a generous friend, has improved the medical facilities while at the same time making it possible to use the present medical building for other purposes. This building has been altered and improved, new lavatory facilities and staff sleeping quarters being located in the former infirmary space.

The biggest transformation, however, is in the pond and the area around it. The development program, initiated to meet sanitary standards, has opened up the campus in a way not anticipated which means that the present cabins can be relocated among the trees around the pond. It is hard to visualize what this change means, but those who were primarily concerned to make the pond safe for swimming are indeed happy at the results.

There are still things which need to be done, a director's cabin for one, but recommended changes at the Clara Barton Birthplace Camp which seemed so remote of accomplishment last fall are well on the way to being realized. All of this work has cost money, but it is being paid for by special gifts and *not* from stockings and baseball receipts which are needed for operation costs.

Charles Nickerson, the director the 1957 Season, has a fine staff gaged and we feel certain that campers are going to agree that second quarter of the century of Clara Barton Camp is off to a gc start with the 1957 season.

ANNUAL FLAG DAY OBSERVANCE JUNE 15, 1957 1932 — SILVER ANNIVERSARY YEAR — 1957

10:15 Service of Dedication, Oxfo Church
11:00 Silver Chain Ceremony, Cl Barton Birthplace Camp, No Oxford, Dr. Elliott P. Joslin
11:00 Children's Program with Magician
11:30 Tour of Buildings and Grou
12:00 Picnic Lunch on the Lawn Coffee, ice cream and s drinks available *Giant Birthday Cake*
1:30 Trip to the Elliott P. Jos Camp, Charlton

A.U.W. PERSONALS

Mrs. Emery L. Hamlin, First Vi President of The Association of U versalist Women, is President of t Board at the Chapin Home for Ag Jamaica, N.Y.

* * * *

Mrs. Kirk Alexander of the Oran Massachusetts, Universalist Church, President of the Massachusetts Fe erated Women's Clubs.

* * * *

Elsa Larson of Sweden, who ca to the United States under the Ame can Field Service Exchange Progra has spent the year at the home of M and Mrs. Richard F. Whitcomb, w live on a large dairy farm, Springfie Vermont. Elsa has attended the lo high school where the younger daug ter of the Whitcombs is also a stude Mrs. Whitcomb is President of t local Association of Universal Women.

News of Churches and Church People

CERTIFICATE OF ACHIEVEMENT AWARDED CAPTAIN ELEANOR G. COLLIE OF WORCESTER, MASS.

Captain Eleanor G. Collie on April 26 was awarded a Certificate of ievement for "exemplary and faithful service during the period July 1, 5 to April 12, 1957" as First U. S. Army Information Section Special ects Officer for the Reserve Forces Act. She has been a member of the nen's Army Corps for thirteen years and is a native of Worcester, Mass. will be released from active duty at the end of April.

Presentation of the award was made by Lt. General Thomas W. Herren, First United States Army Commander, in an informal ceremony.

uptain Collie will next be asso- d with the Camden, New Jersey, *ier-Post*. She plans to reside in tmont, New Jersey.

graduate of St. Lawrence Uni- ty in Canton, New York, Captain e became an ordained minister in . She served as minister of the ersalist Church of the Messiah in delphia, Pa., and was later assis- minister of the Church of Divine nity on Central Park West, New City.

She entered the Women's Army Corps in 1943 and was released from active duty in 1948. She spent the next three years in Santa Clara, California, writing articles, radio scripts, and children's stories.

Re-entering the Army in 1951 in Washington, D. C., Captain Collie served two years with the Army's G-2 (Intelligence) Division, and the next two and one-half years with the Army Chief of Information's Special News Service.

RUSSIA AND MIDDLE EAST ON THIRD ANNUAL INTER-FAITH TOUR TO EUROPE

The third annual Inter-Faith Tour to Europe and Russia will depart New York City on August 11 for a period of five weeks, it was announced here today by Dr. Frederick Ingvoldstad, director of the Cultural Travel Council. New York author and religious publicity executive Roland Gammon will be the tour leader and KLM Royal Dutch Airlines will be the carrier.

The 1957 travel plan, which embraces six Western European countries as well as Russia, takes the American group from the Black Sea area to Athens and Istanbul, then on to Cairo, Jerusalem, Damascus and other Near East cities. Nearly three weeks will be spent in the Soviet Union with stops scheduled at Moscow, Stalingrad, Rostov and Kiev and two-day cruises set for the Volga-Don Rivers and the Black Sea.

In addition to exploring the cultural and historic riches of Russia and the Middle East, the inter-faith group also will visit Amsterdam, Berlin, Vienna, Sophia, Rome and Paris. Last year, under Mr. Gammon's direction, a party of twenty-two American Protestants, Catholics and Jews made a similar tour of the Soviet Union where they especially were impressed by "the friendliness, curiosity and industry of the everyday Russian people."

CALIFORNIA UNIVERSALISTS HOLD PLANNING CONFERENCE

Representatives from California Universalist churches of Balboa, Hollywood, Los Angeles, Pasadena and Santa Paula gathered at the Hollywood Universalist Church for a planning conference Saturday, February 16. Subjects discussed were advertising, cooperation with the Universalist Church of America, the possibility of establish-

ing a local supply house, the 1957 State Convention, fellowship units and churches and the conference idea itself.

In the area of co-operation with the national organization, the use of the *Universalist Leader* was discussed. The general opinion was that the magazine is too largely an eastern journal. Representatives were urged to see that news, articles and policy recommendations be sent promptly to the editor. It was also recommended that the convention do all possible to increase *Leader* subscribers in the state.

It was recommended that this year's convention session begin Friday afternoon with the A. U. W. meeting. Friday evening and Saturday are to be given over to discussion first, of areas of agreement in beliefs of Universalists and second, the matter of revitalizing the state convention. The delegates voted to recommend the appointment of a director of state activities whose concern would be a program rather than business.

An important part of the conference session dealt with new fellowship units and churches. The delegates found that "the field is practically unlimited. Fellowships should be established as 'colonies' by lay leaders from churches. Neighborhood meetings of churched people were suggested as preludes." It was also recommended that California churches make a study of the section on fellowships contained in the national management survey report.

The secretary of the conference is Mrs. Harmon M. Gehr, 467 South Los Robles Avenue, Pasadena 30.

RHODE ISLAND UNIVERSALIST CONVENTION

The One Hundred and Twentieth Annual Session of the Rhode Island Universalist Convention will be held at 4:00 p.m. on Wednesday, June 5, 1957, at the Church of the Mediator, Providence, R.I., for the transaction of such business as may legally come before it.

—JOHN P. CHRISTENSEN,
Secretary

He jests at scars that never felt a wound.—SHAKESPEARE

CHILD DEVELOPMENT INSTITUTE AT JORDAN NEIGHBORHOOD HOUSE

The sixth annual Child Development Institute was held March twenty-ninth at the Jordan Neighborhood House, Suffolk, Virginia, with ninety parents present including eight white guests from the Unitarian Church in Norfolk. The Institute theme, *Training Children for a More Democratic Way of Life,* was developed by Mrs. Madelene Bellamy, teacher and parent, and then discussed by a panel which included Mrs. Alma B. Diggs, school librarian and parent, Mrs. Katie M. Bass, registered nurse and parent, Major M. C. Lane, of the Norfolk Unitarian parish, and Mrs. Ethel W. Jeyner, teacher and parent, who served as Moderator.

Mrs. Rose Hurst, Associate Director of the Jordan staff, acted as Chairman of the planning committee, whose members included George Richards, Chairman of the P.T.A., Mrs. Doris Jones, Mrs. Rebecca Benn, Mrs. Linnie Valentine, and Mrs. Jeyner.

The Norfolk Unitarian Women invited Mrs. Annie B. Willis, Director of Jordan Neighborhood House, to participate in a recent meeting when slides were shown describing the Jordan program. The excellent inter-group relations being developed between the Jordan Negro Community and the Unitarian group in Norfolk are due to the efforts of the Rev. James Brewer and Major M. C. Lane, who is stationed at Norfolk.

—D.E.K.

CIARCIA, INTERIM MINISTER AT BRIDGEPORT

The Rev. Albert F. Ciarcia is serving as interim minister of the Bridgeport Universalist Church. Under Mr. Ciarcia's leadership, the Bridgeport Church is going ahead with its project for a new location in Stratford. A church office has been set up at Stratford. Mr. Ciarcia is engaged in a telephone survey of the Stratford area and a house-to-house canvass of the Putney area where the new building site is located.

GLOUCESTER CELEBRATES SESQUICENTENNIAL

The mother church of Ameri Universalism, the Independent Ch tian Church of Gloucester, Massac setts, celebrated the one hundred a fiftieth anniversary of the pres building on Sunday, March 24.

The Rev. Ralph M. Barker, m ister of the Rockport Universa Church, was the guest speaker. M Barker reviewed the history of t old parish and challenged its me bers to greater service in meeti present-day needs. He said in p "Universalists have among their m ern symbols the figure of a perf circle within which, off-center, is cross. It is a valid symbol for a we world. For the circle has ever stc for that which has neither beginn nor end; for total and complete fid ity to truth; for tolerance, long suff ing and kindness. The cross, fr the beginning, has stood for sacrif for the good of others. These are partialisms that degrade and defe These are universals that build progress."

HUNGARIAN LIBERALS THANK AMERICAN UNIVERSALISTS

To the Editor:

The Rev. Dana E. Klotzle, exec tive director of the Universalist Se ice Committee, forwarded a copy the February 1957 *Universalist Lea er.*

The Universalist Church of Am ica and the Unitarian Church Hungary are members of the I.A.R. Our close contact with the Americ Unitarian Association started alrea in the first decades of the nineteen century and has been fruitful ev since. We regret to say that our co tact with the Universalist Church d ing the last decades has been on rare. Some of our representati who attended congresses of t I.A.R.F. had the opportunity to m some of your representatives.

It has been a great joy to us to read the very interesting artic of the February number of your p per. Our interest in your Church b increased during the last years sin

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EUGENE GARRETT BEWKES
President

we had the opportunity to read in the *Christian Register* of the movement to merge the two great liberal churches of America, the Universalist and the Unitarian, in the Council of Liberal Churches of America.

We beg to ask you, dear Mr. Lalone, to convey the heartfelt thanks of our Consistory and of our Unitarian believers to the Universalist Church, to the ministers and their good helpers of the local parishes and to the many thousands of Universalist families who contributed so generously sending clothing and money to the appeal issued by your Universalist Service Committee.

Last but not least, we beg to ask you to send regularly *The Universalist Leader* to our Consistory, and another copy to our Unitarian Library, Budapest, V. Nagy Ignác-u. No. 2/4.

In the near future, we will send photos how distribution has taken place in our parishes.

May the blessing of God remain with you all and should repay all the sacrifices.

With the best wishes, we remain,
Your brethren in faith,

I. Gálfalvi, Chief Curator
J. Bajor, Minister of Füzesgyarmat
J. Huszti, Minister of Pestzentlörinc
J. Ferencz, Curator of Budapest
I. Vörös, Minister
M. Bencze, Minister of Budapest
Gabriel Csiki, D. Bishop
István Pethö, Minister of Budapest
I. Györfi, Minister of Budapest
R. Filep, Minister of Budapest
F. Szolga, Minister of Budapest

— G. NYIREDY
Secretary of Church

NEW UNIVERSALIST

A communication from the Rev. William A. De Wolfe, minister of the Universalist Church in Stoughton, Massachusetts, says, "Another Universalist joined our family recently, Paul Howard De Wolfe, born on Easter, weight nine pounds, thirteen ounces. April 21, 1957, at Norwood Hospital, Barbara and boy are both fine."

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STOCKTON, ILLINOIS REPORTS PROGRESS

The Universalist Church of Stockton, Illinois, under the leadership of the Rev. John E. MacMartin, reports progress in many directions.

A new men's club now numbers sixty active members. Since 1954, the church has bought and paid for a new Hammond organ. The Church School has been re-equipped with modern chairs, adjustable tables, blackboards and bulletin boards. A three-speed record player has also been added. The men of the church organized into work parties last summer and gave the entire building two coats of paint. The women's organizations have re-equipped the kitchen and added a new Hotpoint electric range.

A set of Maas carillon chimes with belfry speaker was recently installed. These chimes, the gift of Dr. Josephine Harris, of Denver, Colorado, in memory of her sister, Florence Logemann, are played to the entire community each Sunday preceding the worship service.

Two other memorial gifts have recently been added to the church. These are a set of brass candlesticks for the communion table given by the Parker family in memory of Mrs. Abraham Lincoln Parker. The second is a Memorial Fund which is being raised to commemorate the life of Mrs. Paul Jones.

CHANGES IN FERRY BEACH PARK ASSOCIATION BYLAWS TO BE PROPOSED AT ANNUAL MEETING, AUG. 3, 1957

Article III. (Membership) Section 1-a. Change "Any person paying *one* dollar for dues," etc—to "Any person paying two dollars," etc.

Article III. (Membership) — Section 1-b. Delete the clause providing for a local church auxiliary being a Ferry Beach Associate, and change the annual dues of an AFFILIATE organization from $2.00 to $5.00.

Article IV. (Officers and Directors) — Section 2. Delete first sentence and substitute: "The President shall be elected at the Annual Meeting for a term of three years and shall serve no more than two consecutive terms.

The Vice President, Secretary, and Treasurer shall be elected at the Annual Meeting and shall serve for one year. The officers shall take over their duties on October 1, following their election."

Article IV. (Officers and Directors) — Section 3. After the word Association, add a new sentence as follows: By directive in writing he may deputize the Secretary to perform his duties as recorder of the minutes of a meeting of the corporation.

Article V. (Powers and duties) — Section 5. Change the end of the fiscal year from December 31 to October 31 and at the end of the section add a new sentence as follows: He shall prepare for a mid-winter issue of "The Ferry Beacher" a summary financial statement of the main categories of income and disbursement during the preceding fiscal year.

Section 6. Strike out the last sentence in respect to furnishing a ballot to members between July 1 and the time of the Annual Meeting. Rephrase the third sentence to read as follows: On or before July 1, he shall receive from the nominating committee its report and cause the same to be posted on a bulletin board; for the Annual Meeting he shall prepare a ballot with the names of said nominees, or any nominated on petition of twenty members in good standing, and provide space for the writing in of other choices.

Article VI. (Keeping of accounts) — Section 1. Change the second word from Secretary to Treasurer.

Section 2. Change the final clause after the semi-colon to read as follows: said committee shall report its findings to the Board of Directors by December 1 which shall vote on its acceptance, together with the report of the Treasurer, and present the same to the Annual Meeting.

Article IX. (Meetings) —Section 2. After the word *place* insert a comma followed by the clause: notice thereof being sent to all members thirty days prior.

Approved and submitted by:

Robert F. Needham
Clarence S. Wilkinson
Marjorie U. Copeland,
Chairman

LEADERS AND TEACHERS FOR UNIRONDACK, 1957

Beaver Lake will soon echo with the laughter and joyous rumble of many Universalists. The coming season marks the seventh year of *Unirondack's* existence as a conference center, owned and sponsored by the New York State Convention of Universalists.

The camp opens with a family institute over the fourth of July week end, and the Rev. Leon S. Simonetti, Little Falls, N. Y., will be Program Director.

Dr. Elizabeth and Dr. Reginald Manwell of Syracuse University, noted for their contributions to the Beacon Series in Religious Education, i.e. *The Church Across the Street, Always Growing,* will be guest resource leaders at the Religious Education Institute (July 7-14). This week-long institute is designed to "help teachers teach, leaders lead, and individuals find a satisfactory religious philosophy." Discussions, workshops, and demonstration classes will be used to amplify teaching techniques and curriculum use. Experience in the use of dancing, music, and creative activities will be emphasized. Lucille Smith, director of the Department of Education of the New York State Convention of Universalists, will be Program Co-ordinator.

A Junior Camp will be held, July 14-21, providing an opportunity for children nine through eleven to in rich, camp-life experiences. Rev. Maurice Cobb of Dolge N.Y. will be Dean.

July 26-28 has been set aside week-end seminar in religious e tion to meet a long-felt need fo stitute experiences for those u to attend the longer programs. Mr Mrs. Max Coots of Cortland, N will be the Program Co-ordina Resources for education and the of teaching will be emphasized i workshop, with discussion and de stration sessions planned.

The New York State Associatio Universalist Women has planne week-long program, July 28-Augu to explore *Freedom as A Tool.* A source leaders they will have: Rev. Philip R. Giles, General Sup tendent of the Universalist Churc America, Mrs. J. Russell Bowman, ecutive Director of the Associatio Universalist Women, and Mrs. Fr Hughes, President Michigan Ass tion of Universalist Women.

In co-operation with the Unive ist Service Committee, the Ninth nual World Citizenship Camp Junior High Youth is being held gust 4-17. This program is desi to provide opportunities for Ju High Youth to relate themselve nations and persons of different r cultures, religions and nationalitie order to strengthen the basic un that bind all men together in the man family. Lucille Smith will a serve as Program Co-ordinator, the staff will be drawn from sev racial, ethnic and religious culture

The Iroquois Federation of Liberal Religious Youth will hold t annual camp program from July 18

The camp season will close wit Tenth Year Labor Day Week End C bration. The Rev. Howard B. Gil Superintendent of Universalist Chu es in New York State, is heading this family week-end celebration h oring ten years of institute prog in New York State. The Rev. Ph R. Giles will also be on hand to come the many returning alumni.

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ANK A. DEWICK, *Treasurer*

OBITUARY

HAZEL I. KIRK

Hazel I. Kirk, for forty-two years an ordained Universalist minister, died at her home in Casco, Maine, April 27, 1957.

Hazel Kirk was a native of Somerville, Massachusetts where she was born on June 26, 1885. She was educated in the public schools of Somerville and was graduated from the Medford High School in 1903. In 1915, Miss Kirk was awarded the degree of Bachelor of Divinity by the Theological School of St. Lawrence University. She was ordained to the Universalist ministry on June 3, 1915.

As a student, Hazel Kirk served a church in Ogdensburg, N.Y. from September, 1914 through June, 1915. She served the Universalist parishes of Orleans and Eastham, Massachusetts, from September, 1915 through March, 1918. Following these Massachusetts pastorates, Miss Kirk served as a member of the Universalist Missionary Staff in Japan through 1923. On her return to this country, she engaged in an extensive speaking tour of the denomination from 1924 to 1926. In 1926, she was called to the pastorate of the Danvers, Massachusetts Universalist Church where she served until 1933. Her other pastorates were Taunton, Massachusetts, September, 1937 through June, 1938; Pawtucket, R. I., 1941; Rumford, Maine, 1945 to 1947.

In addition to her work as parish minister and foreign missionary, Hazel Kirk served her denomination as president of the Maine State Women's Association and the Massachusetts Universalist Women. She was also president of the National Association of Universalist Women.

Funeral services were held Monday, April 29, at the Casco Village Church. The Rev. Emilie F. Pitcock of East Raymond and the Rev. Eunice Buck of Naples officiated.

For more than a decade, Miss Kirk has made her home in Maine with her friend, Gladys H. Wright. She is survived by a brother, Royden C. Kirk of Arlington, Massachusetts, a sister, Mrs. Chester A. Polsey, a niece and a nephew.

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It is no man's business whether he has genius or not; work, he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will always be the things that God meant him to do, and will be his best. —J. RUSKIN

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9

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

On April 18, 1957 VOTED to approve the action of the Massachusetts Fellowship Committee in granting reciprocal fellowship to Rev. Harry Stevens Loud, an ordained Congregational clergyman.

— ESTHER A. RICHARDSON, *Secretary*

MICHIGAN FELLOWSHIP COMMITTEE

At the April 14, 1957 meeting of the Michigan Fellowship Committee, it was voted to hold the examination of the Rev. Will Robinson, Concord, Michigan, June 8, 1957, at Lansing, Michigan. This examination is for full fellowship in the Universalist ministry. Dr. Robinson, a retired Episcopal minister, will have completed the probationary year during which he has served as pastor of the Concord, Michigan Universalist Church.

— ELIZABETH ETZ, *Chairman*
April 15, 1957

FERRY BEACH PARK ASSOCIATION LADIES' AID

The Annual Meeting of the Ferry Beach Park Association Ladies' Aid will be held in the Quillen Lobby, Saco, Maine, at 2:00 p.m. on August 7, 1957.

Annual reports will be read, election of officers will take place, and any other business that may properly come before the meeting will be considered and acted upon.

—AGNES E. PETERSON,
Recording Secretary

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